

AND BISHOP OF
FOURTH and LAST
CAVEAT
AGAINST
SEDITION.
WITH
CHARACTERS
OF
The THREE, last Deceased,
ARCHBISHOPS of *Canterbury*.

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T H E
Lord BISHOP of *London's*

FOURTH and LAST

C A V E A T, &c.

THE Words of DAVID (*Psal. cvi. 43, 44. **) are but too just a Description of the Goodness of God to these Nations, and of our provoking and undutiful Returns: On that Account I have chosen them for the Subject of my present Discourse; and they naturally lead me to take a View;

First, Of the Deliverances and Murmurs of the *Israelites*.

Secondly, Of the Resemblances between those, and the Deliverances and Murmurs of *these Nations*. To which I will add,

Thirdly, A brief Application, with regard to our present State of Things.

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First

* Many times did he deliver them; but they provoked him with their Counsel, and were brought low for their Iniquity. Nevertheless, he regarded their Affliction, when he heard their Cry.

First then, Of the Deliverances, and Murmuring, of the Israelites. What the Bondage was from which they were deliver'd, is set forth in the first Chapter of the Book of Exodus; The Egyptians made the Children of Israel serve with Rigour, ver. 13.—they made their Lives bitter with hard Bondage, ver. 14.—and the Command of Pharaoh to the Midwives (ver. 16.) to destroy all the Male Children as soon as they were born, made it evident, that nothing less was intended, than their utter Extirpation.

Under these Oppressions, and Apprehensions of Ruin, the People cry earnestly to God for Succour and Protection; and God graciously hears their Cry, and sends Moses his Servant to be their Deliverer; I have heard their Cry, I know their Sorrows; Now, therefore, behold the Cry of the Children of Israel is come unto me; and I have also seen the Oppression wherewith the Egyptians oppress them: Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my People the Children of Israel out of Egypt. Exod. iii. 7, 9, 10. Accordingly Moses, having receiv'd this Commission, delivers them from their Bondage, and brings them out of Egypt by a Series of wonderful Miracles; and these, David succinctly enumerates, from the 27th to the 38th Verse of the first of those Psalms; that they might be kept in everlasting

lasting Remembrance. And how deep a Sense the People *then* had of the Divine Goodness in the Course of that wonderful Deliverance, and how high an Esteem and Reverence of *Moses*, their great Deliverer under God; is also particularly observed in the 14th Chapter of the same Book: Where, after *their* Passage through the Waters on dry Land, and the drowning of the *Egyptians* in the Sea, it is added, *And Israel saw that great Work, which the Lord did upon the Egyptians; and the People feared the Lord, and believed the Lord and his Servant Moses,* ver. 31.

But no sooner did they think themselves out of the reach of Danger, but their late Slavery, and their Fears and Apprehensions of Ruin, were quite forgotten; no sooner did they lose the Sight of the *Egyptians*, but they lost the Sense of the Hand of God; no sooner was their Deliverance wrought, or rather begun, but they set themselves, in Complaints and Murmurings, against their Deliverer.

Their first Complaint was, That *Moses* had changed their Condition for the worse, in point of *Plenty*. They were of course to travel through a great Wilderness, and could not hope, in Reason, to find Accommodations exactly to their minds, in all Places where they pitched their Tents: But yet, forgetting the Miseries from which he had just

just delivered them, and the pleasant and fruitful Land to which he was conducting them, they lay hold of every little Inconvenience, to revile and accuse him, and even to upbraid him with bringing them out of Egypt. In one place the Waters were not *sweet* enough; and then presently, *The People murmured against Moses, saying, What shall we drink?* and again, *The People murmured against Moses, and said, Wherefore is this that thou hast brought us out of Egypt, to kill us and our Children, and our Cattel, with Thirst?* In another place, their Bread happened to fail; and then, as we find, *The whole Congregation murmured against Moses and Aaron, and said unto them, Would to God we had died by the hand of the Lord in the Land of Egypt; when we sat by the Flesh-pots, and when we did eat Bread to the full: for ye have brought us forth into this Wilderness, to kill this whole Assembly with Hunger** Upon this, God gives them *Manna* from Heaven; but within a while, they grow weary of that too, and will not be content till they have Change of Provision; and, in the mean time, they fly upon *Moses* with as much Fury and Resentment as ever, *We remember the Fish, which we did eat in Egypt, freely; wherefore have ye brought us out of Egypt to die in the Wilderness?*

* *Exod. xv. 23. Ch. vii. 3. Ch. xvi. 2, 3.*

ness? For there is no Bread, neither is there any Water; and our Soul loatheth this light Bread. Numb. xi. 5. xxi. 5.

Their next head of Complaint was, That *Moses* had exposed them to great *Perils*, and engaged them in a *dangerous War*. Even before they were quite delivered, they reproach'd him to his Face for the Dangers he had brought upon them, by *attempting* their Deliverance: For, when they saw the *Egyptians* marching after them, they said unto *Moses*, *Because there were no Graves in Egypt, hast thou taken us away to die in the Wilderness? Wherefore hast thou dealt thus with us, to carry us forthout of Egypt?* Exod. xiv. 11. And, in like manner, when the Spies who were sent to view the Land of *Canaan*, brought back a Report, that the People were strong, and lived in walled Cities; and the *Israelites* found, that they were to engage in a long War, before their Deliverance could be finish'd; then (as we read) *They murmured against Moses and Aaron; and said unto them, Would God that we had died in the land of Egypt, or would God we had died in the Wilderness: Wherefore hath the Lord brought us into this Land, to fall by the Sword; that our Wives and our Children should be a Prey?* Numb. xiv. 2, 3.

The Third Sort of Grievance, was *Partiality in the Administration*: that they who
were

were equal in Figure and Abilities, were not made equal in Favour and Station, and that the Publick Administration ought to be spread into more Hands. This was the Quarrel of the *Levites* against *Aaron*, and (as it seems) of the Princes against *Moses*; and, being a joint Discontent in Religion and Policy, and engaged in by Persons of Power and Resentment, it did not end, as the rest had done, in murmuring and reviling, but broke out into an open Rebellion, under the Management of *Corah*, the Son of *Levi*, and of *Dathan* and *Abiram* two of the Princes; who having formed a Conspiracy, Took Men and rose up before *Moses*, with certain of the Children of Israel, two hundred and fifty Princes of the Assembly, famous in the Congregation, Men of Renown; and gathered themselves together against *Moses* and against *Aaron*. Numb. xvi. 2.

These were the Grievances, with which *Moses* stood charged. And as to the People, there appears, in the whole course of their Behaviour, a forgetfulness of their late Slavery, a weariness of their Deliverance, and a longing to return into *Egypt*: which, we see, they plainly intimate on many Occasions; and at one time, had carried the Design so far, as to propose to chuse a Leader, who should conduct them back,

back, *And they said one to another, Let us make a Captain, and let us return into Egypt.* Numb. xiv. 4. Not that we can suppose (as perverse and stupid as they were) that they could so soon have lost *all* sense of the Oppressions and Miseries which they had so lately felt ; but probably they flattered themselves, that one King of *Egypt* having paid so dear for oppressing them, this would be fresh in Memory ; and that the succeeding Kings, taking Example by his Misfortunes, would indulge them the free Enjoyment of their Liberties and Religion, and not venture upon the same oppressive Methods, for fear of the same Fate.

We see then, wherein it was, that the great Provocations of the Children of *Israel* lay, or, as the Text expresses it, How it was that *they provok'd God with their Counsel.* He heard their Cry, and delivered them in the Day of their Distress ; and they were no sooner deliver'd, but they fell to murmuring against their Deliverer, and even against the Deliverance it self. He rescu'd them, with a mighty Hand and an out-stretch'd Arm, from terrible Oppressions, and from the Fears of imminent Destruction ; but they quickly forgot both their own Miseries, and the Hand of God. The plain Purpose of God, was to work for them a *thorough* Deliverance ; but they grew out of patience before the Work

was half done, and set themselves to *defeat* the Counsels of God; all the while he was labouring their Salvation, they in effect, were labouring their own Destruction. It was God's design to put them in a full and free Enjoyment of two of the most valuable Blessings upon Earth, their Religion and Liberty; but so far were they from concurring with God in this gracious Design, and showing the Value they had for these great Blessings, that they would not submit to the least hardship or difficulty, to obtain and secure them; on the contrary, they were desirous to return to Slavery and Superstition, and ready, on all occasions, to Sacrifice both Religion and Liberty to their own Humours and Resentments. And finally (to show themselves irreconcilable to the Methods of God, for making and continuing them a glorious Nation,) when they had vexed and tired the Soul of their Deliverer, even to Death, and God, in great Mercy, had rais'd up *Joshua* to be their Leader, and, under his Conduct, had made them to triumph over the Heathen Nations, and had established them in the Promised Land, to be a Terror to those Nations, and to preserve his true Religion pure and unmix'd; then did they enter into Friendship with that Idolatrous People, and, mixing with them, were infected with their Superstitions,

perstitutions, and grew by degrees into a liking of them and their Idolatries.

This was the Case of the perverse and rebellious *Israelities*; and, God knows, it is too much the Case of these Nations: Such have our Dangers been, such the Deliverances we have received, and such the Provocations we have offer'd. *Nevertheless* (hitherto) *God hath regarded our Affliction, and heard our Cry.* To proceed to the *Second Head*,

II. Namely, The Resemblance between the Deliverances and Murmurings of the *Israelites*, and our own; Do not many of us remember when in the Reign of King JAMES the Second, we were upon the point to be made Slaves to a foreign Yoke, and every Heart trembled for the Ark of God, for the true Protestant Religion profess'd and establish'd among us? When we saw our Laws and Liberties openly violated, and Superstition and Idolatry flowing in upon us, and nothing more evidently intended, than the Destruction of all our Civil and Religious Rights?

In this great Extremity, what Course did we take? We cry'd earnestly to God for Mercy and Succour; and God graciously heard our Cry, and sent us a most seasonable and wonderful Deliverance. But as soon as ever our Fears and Apprehensions were over, We, like the *Israelites*, fell to murmuring and complaining; to magnify

fy the Peace and Plenty of former Reigns, and to charge our Deliverer with involving us in a *National Poverty*, and a *hazardous War*. When, in truth, the seeming Tranquillity which we had enjoy'd before, was nothing else but a supine Neglect of the Publick Safety, and a fatal Connivence at the growing Power of a neighbouring Monarch: As a vigorous War to reduce that Power, was absolutely necessary to complete our Deliverance, and to remove those Dangers in which our former Security had involved us. The setting Bounds to that Exorbitant Power, was what our Deliverer had made the great Work of his Life; being raised up by a Special Providence of God to be a Scourge to *Popery* and *Tyranny*. And tho' he was forc'd, by the Perverseness of Men, to leave that great Work imperfect; yet, that his Zeal for Religion and Liberty continued in its full Vigour to the last, we need no other Testimony, than the *Noble Legacy* which he bequeath'd to us with his dying Breath, and which by the Blessing of God we now enjoy, *The Succession to the Crown in the Protestant Line*. By this last Act of his Life, he did, as it were, shew us the Promised Land; that happy State, into which when we were once pass'd, it should be in every Man's Power, if he pleas'd, to sit quietly and securely *under his Vine and under his Fig-tree*.

And

And when that precious Life was spent and worn out, by Fatigues Abroad, and and much more by Vexations at Home ; it pleased God to raise up a Great Commander, who, like another *Joshua*, led forth our Armies and vanquished our Enemies, made us a Terror to the Nations round about us, and carried these Kingdoms to a pitch of Glory, beyond the Example of former Times. But when the great Work which our first Deliverer had begun, was in effect completed, and no Enemy remained who could withstand or hurt us ; then (as it is in the Text) *did we again provoke God with our Counsel, and were brought low by our Iniquity* : By the same Iniquity, that brought the *Israelites* so low ; the Iniquity of making a League with the Idolatrous Nations, and by that, paving an easy Way for the Return of *Popery* and *Slavery*.

How melancholy our Prospect was, and what gloomy Thoughts and Apprehensions had seiz'd the Minds of all true Lovers of their Country, is still fresh in every one's Memory. But when the Cloud which we saw hanging over our Heads, seem'd ready to break, and we had nothing in view, that could cover us from the Storm and save our Religion and Liberties from being swallow'd up ; then again, as the Psalmist says in the Text, *God regarded our Affliction*, and raised us from the Depths of Despair, to the most
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comfortable Hopes and Assurances of Safety, under the immediate Protection of that Bulwark, which our wise Deliverer had provided, for the perpetual Security of our Religion and Liberties, ' Our now Gracious SOVERAIGN, and His ROYAL ISSUE.

After such Signal Deliverances, and so many Testimonies of the Divine Care and Goodness watching over us, we might well hope, that those restless Spirits would not go on longer to fight against God, or, as the Text words it, *to provoke God with their Counsel*. When we saw a PRINCE, renown'd for Wisdom and Goodness, in full Possession of the Throne, with the seeming Unanimity of all Orders and Degrees; we began to think, that Men were at last content to be happy: And especially, when we saw the Throne surrounded with a numerous Issue, under the Guidance of a Royal Pair, no less zealous for the Safety, Honour, and Happiness of these Kingdoms, than their Royal Father; we then thought our selves out of the Reach, not only of Danger, but even of Disturbance; we believed, that none would be so *hardy* and *desperate*, as to *attempt* the unhinging an Establishment so firmly fix'd, the cutting off such an *Entail* of Happiness, as they saw settled upon us by the Hand of Providence.

But

But we quickly found, how vain it is to hope, that *Popery* will ever cease to labour the Extirpation of Heresy and the Destruction of Hereticks; or that the sweetest Disposition, the mildest Government, and the strictest adherence to the Constitution in Church and State, can quiet or engage Minds, which are sway'd by Interest and Ambition, Envy and Revenge. The Flames of Discontent and Sedition, which we hoped were well nigh extinguished, we found had been only smother'd; and, being fann'd into a new Rage by the late Disappointment, were breaking out a-pace with greater Fury. Endeavours had been long using, to bring the Minds of the People to more favourable Thoughts of the Doctrines and Designs of *Popery*; and those Pills had been swallow'd so greedily, and had poison'd so deep, that the Impressions of a *Popish* Reign were well nigh defaced, and the Accounts of it, however terrible in themselves, began to be little more than Speculation and Amusement. Nay, so far are many, who yet call themselves Protestants, from retaining their ancient Aversion to *Popery*, that they are brought at last to think it a Deliverance; and yet those very Minds, which stand so clear of all Fears and Apprehensions of Mischief from a *Popish* Reign, are the Minds most easily susceptible of Fears and Jealousies concerning Designs
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in a *Protestant* Reign. And their Appetites, being thus corrupted, have been fed from day to day with Lies and Slanders and the vilest Misrepresentations of Men and Things, and humoured with imaginary Schemes of Misery and Ruin, which are preparing for Church and State.

By these and the like wicked Arts of Ambitious and Designing Men, have a People, naturally upright and sincere, and fam'd heretofore for an inviolable Regard to their Liberties and Religion, been betray'd into a shameful Indifference for both, or rather into a Love of *Popery* and *Slavery*; and, to make sure of these, they have suffer'd themselves to be insensibly carried on from Jealousy to Murmuring, and from Murmuring to Sedition, and from Sedition to open Rebellion. A Rebellion, without Grievance, and without Provocation; against a PRINCE, not only Rightful and Lawful, but wise and good, tender and indulgent; concerted by Persons, whose Crimes had rendered themselves and their Fortunes desperate, or who were conscious that their Behaviour in a late Reign, could by no means entitle them to Trust and Confidence in the present Administration: A Rebellion, engaged-in vigorously by *Papists* at Home, supported liberally by *Papists* from Abroad, and carried on by a strange and melancholy Combination of *Protestants* and *Papists*,

pists, to establish *Popery* and preserve the Church: A Rebellion, in short, begun upon very wicked *Motives*, and carried on by Methods no less wicked; the Success of which, must have bereav'd *Englishmen* and Protestants of whatever is most dear and valuable to them; and therefore, for the Miscarriage of it, are all true *Englishmen* and Protestants this Day, with very great Reason, joining in the sincerest and humblest Praises to Almighty God.

By his Blessing upon the Counsels of a wise and steady Prince, seconded by the Vigilance of a faithful Ministry and the Valour of a Loyal Army, this wicked and unnatural Rebellion is now at an end. But when the unhappy Seeds of it (*Discontent, Murmuring and Sedition*) will waste and die; when it is that we shall cease to withstand our own Happiness, and (as it is in the Text) *to provoke God by our Counsel*, or rather by setting up our Counsel *against* his, He only knows. To all appearance, we seem to be *improving* every day, not only in new Badges and Ensigns of Sedition, but even in new Arts and Methods of Slander. ' When there is nothing in View in the present face of Things, that will warrant the Slanders which we would fix upon the Administration; the Mischief that may but *possibly* be attempted, is propagated with as great Assurance, and as much

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Success,

Success, as if it were actually executed.' Nay, when the Work of Slander is to be serv'd, the same Thing shall be true and false at the same time ; ' If the Administration is to be arraigned as unacceptable to the People, every Corner of the Nation is in the utmost Discontent ; but if at the same time, new Expedients are propos'd to secure our Establishment against these Discontents, then there is no *need* of them, every Corner is perfectly calm and quiet.' Further yet ; there are Cases, wherein we have made it *impossible* for the Prince, which way soever he act, to act right ; we have taken care, that Slander shall not fail to find its Account equally on either side ; ' If, for instance, Mercy is to be shown to Rebels, it is *Fear* ; If Justice is executed, it is *Cruelty* : ' The same Perverseness, exactly, that our Saviour complains of in the Jews, *John came neither eating nor drinking, and they say, He hath a Devil ; The Son of Man came eating and drinking, and of Him they say, Behold a Man gluttonous and a wine-biber, a friend of Publicans and Sinners.* Mat. xi. 18, 19.

III. Things being grown to this perverse and untoward State, it may not be improper to shut up this discourse concerning Murmuring and Sedition, with an earnest Application to those among us who are unhappily engaged in that way ; to try if they will be brought to a sober and serious sense of
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the *Unreasonableness* and *Irreligion* of the part they act. Which may answer what I proposed under the 3d general Head, by way of Application to our present State of Things. But before we proceed in this Expostulation on the head of *Unreasonableness*, we must in the first place do right to the *PAPISTS*; who, it must be confess'd, act a very wise and reasonable part. They desire, above all things, to see *Popery* established, and themselves in Power: and to attain their Desire, they use the most reasonable Means; they labour to see a Prince of their own Religion upon the Throne. They are bound, both by their Religion and Interest, to endeavour the Extirpation of *Protestants*; and it is not to be charged as ill Conduct on their part, if *Protestants* will be persuaded, or rather offer themselves, to assist in the Execution. But when *Papists* (to keep their *Protestant* Friends in Countenance) declare their Zeal for the *Pretender* to be a Zeal for *Hereditary Right* abstracted from Religion; if their Meaning be, that in case *Popery* were the established Religion of these Kingdoms, and a Person was aspiring to the Throne in the very Circumstances of the *Pretender* in all respects, except his being a firm and hearty *Protestant*; that they, as *Subjects*, would show the same Zeal for the Advancement of a *Protestant*, which they see now shown

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by *Protestants* for the Advancement of a *Papist*; if (I say) this be their Meaning, certainly the Heart and Conscience ought to be very well examined, before such Things are admitted into *Dying Declarations*, for the Sake of any Cause upon Earth.

In like manner, it must be confess'd, that the Protestant *NON-JURORS* act at least a fair and consistent Part. They have given no Pledges of Fidelity to the Government; on the contrary, many have suffered in their Fortunes by denying them: And they declare openly, that to give such Pledges, would be to act against their Judgment and Conscience. And since the Question, Whether their Judgment be right or wrong, is a Point of a Legal and Political Nature; the only Suggestion that can properly be offered from this Place, is, That they make themselves sure, upon an impartial Examination of their own Minds, that they *cannot* upon any fair Foundation reconcile themselves to the present Establishment; because if they *can* do it, they are certainly *bound* to do it by the strictest Ties of Duty to their Country and Religion. From thenceforth, the Obligation of Conscience bears strongly the other way; and if, after that, they still be found in the number of the Murmurers and Seditious, let them remember, that they stand accountable to God, the great Searcher of
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of Hearts, for endeavouring wilfully to involve Church and State in all those Miseries, which (whatever imaginary Schemes they may frame) both Reason and Experience teach them to be *inseparable* from a *Popish* Reign.

But however *Papists* and *Non-jurors* may thankfully embrace all Assistances towards the End, to which their own Principles direct; I doubt not, if we could see into their Breasts, but we should see there the greatest Abhorrence and Astonishment, with regard to those, who, professing the Protestant Religion, and being bound by the strictest Ties of Oaths and Abjurations to support and maintain the present Government, are yet as active and zealous as themselves, to weaken and overthrow our *Protestant* Establishment, and to come under the Government of a *Popish* Prince. It may sometimes happen to be a Question among *Subjects*, Who is their Lawful Prince? or, What are the strict and precise Measures of their legal Obedience? But certainly, among *Christians*, it is an *unquestionable* Doctrine, That Oaths, if unlawful, ought to be refused; or if lawfully taken, ought to be kept: That a contempt of Oaths, as they are Solemn Appeals to God, strikes at the very Foundation of all Religion, and has an immediate Tendency to make Mankind *Scepticks* and *Infidels*: That,
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all *Oaths* apart*, Obedience to Government *for Conscience Sake*, is a Duty expressly enjoyn'd in Scripture; and *Murmuring*, *Revilings*, and *Speaking evil of Dignities*, expressly condemn'd, as manifest *Breaches* of that Duty. In a Word, no Christian can pretend to be ignorant, That *Unity*, *Peace*, and *Love*, are the great Doctrines of the Gospel; nor that *Variance* and *Sedition*, *Strife* and *Envy*, are the Works of the Devil.

These Things, I say, are plainly declared, and earnestly inculcated, in Holy Scripture; and they show us, what I fear is not generally considered enough, that to be a good *Subject* is one necessary Part in the Character of a good Christian; and that we are as certainly accountable to God for our Behaviour as Subjects, as we are for our Behaviour in any other Relation or Capacity whatsoever.

That therefore those, who have evidently no Religion, who live in Riot and Excess, and in a general Contempt of God and his Laws, should also fall into the Sins of Murmuring and Reviling, is not to be wonder'd: But how Persons, who seem in other respects to have a serious Sense of Religion, can join daily and hourly in Slander and Sedition, and think themselves disengaged from all

* *Rom.* xiii. 5. *2 Pet.* ii. 10. *Jude* viii. *Acts* xxiii. 5. *Rom.* xiv. 19. *Gal.* xv. 22. *Eph.* iv. 3. *Heb.* xii. 14. *Gal.* v. 20, 21.

the Duties of a Christian Subject; this indeed is Matter of great Wonder: And it is no less Matter of Lamentation, that they should suffer so great a Flaw in their own Religion, and bring such an intolerable Reproach upon our common Christianity.

But from this dark and melancholy View; from that part of the Nation who are secretly *repining at our Success*; let us turn our Thoughts to an Object more pleasant and comfortable, to those Faithful and Loyal Subjects who are now *rejoycing at their Disappointment*, and thanking God heartily for the Deliverance of these Kingdoms. To them, it must be the greatest Joy and Comfort, that their Oaths and Actions have been all uniform; that all their Prayers and Wishes, have been sincerely employ'd on the Side of LIBERTY and RELIGION; that, for the Preservation of these, they, on their parts, have fallen in, readily and chearfully, with the Measures which providence had graciously laid; and that God, on his part, has heard their Prayers, and prosper'd their Endeavours, and given them such visible Pledges of a lasting Enjoyment of those invaluable Blessings.

In so good a Cause, and with so good Consciences, let not our Hearts fail or be dismay'd, though we should be exercised yet longer with the Attempts and Provocations
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of that restless Spirit. After so many Deliverances, and, in them, so many comfortable Testimonies of the Divine Protection; we should be utterly unworthy of the Mercies we have already received, if we did not cheerfully rely upon the Care and Providence of God for the time to come; if we should not go on stedfastly and resolutely in *His Cause*, and be at least as zealous for *Religion* and *Liberty*, as our Enemies can be for *Idolatry* and *Slavery*.

Wherefore (as *Moses* exhorted the Children of *Israel*, in Order to their Establishment in the Promised Land,) *Be strong, and of a good Courage; fear not, nor be afraid of them; for the Lord thy God, he it is that doth go with thee, he will not fail thee nor forsake thee.* Deut. xxxi. 6.

POSTSCRIPT.

THIS our *Fourth* and last CAVEAT against SEDITION was Preached, before the HOUSE of PEERS, on the 5th of November 1716.

On this Occasion, says his Lordship,
 “ When a Solemn Thanksgiving was appointed for this *last* Deliverance from Popery, it could not be unsuitable to the occasion of the Day, to take a View (as this
 “ Dis-

" Discourse doth) of the many Signal Deli-
 " verances which God had vouchsafed to
 " these Kingdoms, and of the Ingratitude
 " and Perverseness of great Numbers a-
 " mongst us: As well to excite and in-
 " crease the *Thankfulness* of some, as to
 " deter others from *Murmuring* and *Re-*
 " *pining*, after so many Testimonies of the
 " divine Goodness: Especially, when they
 " saw how near a Resemblance *their* Mur-
 " murings bore to those of the *Israelites*,
 " and knew the terrible Expressions of
 " God's Anger against that *ungrateful* and
 " *obstinate* People.

" THUS much may suffice, concerning
 " the several *Occasions* of Preaching and Pub-
 " lishing these four Discourses. And as to
 " the *Seasonableness* of publishing them toge-
 " ther, at this time, I will beg leave to
 " observe two Things; The *first*, concern-
 " ing the *Discourses* themselves; That if
 " they do in any measure answer the several
 " Designs, I. Of bringing mankind to pay
 " that Honour and Reverence to their *Prince*,
 " which both Reason and Religion require
 " at their Hands; II. Of keeping up in the
 " minds of the People a just Sense and Appre-
 " hension of the Danger and Mischiefs of
 " *Popery*; III. Of rescuing the Name of
 " the *Church* from being prostituted to the
 " Interest and Ambition of Designing Men;

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" and,

“ and IV. Of raising among us a Spirit of
 “ Thankfulness and Gratitude to God, for
 “ the many Blessings and Deliverances which
 “ we have received from him: If, I say,
 “ these Discourses do in any measure *answer*
 “ those Designs, I need not be at any pains
 “ to shew, that they are, in every instance,
 “ extremely *Seasonable* at this time: The
 “ *Second*, concerning the *Author* of them,
 “ That what is here publish’d, will shew it
 “ to have been always an avow’d Maxim
 “ with him, That, amidst so great *Disaffec-*
 “ *tions*, as we have seen and do still see, no-
 “ thing can preserve our Succession in the
 “ Protestant Line, but *Unanimity* among
 “ those, who have ever appeared to be its
 “ fast Friends, in *Deed*, and not in *Profession*
 “ only; *those*, who neither mean the PRE-
 “ TENDER *themselves*, nor have ever *list*
 “ under *them* that did. And if he should be
 “ mistaken in this persuasion, as he firmly
 “ believes he is not, it will however appear
 “ from these Discourses, that it is a persua-
 “ sion of long standing, and deeply rooted,
 “ and that he has always *Declar’d* and *En-*
 “ *forc’d* it, in the most *open* and *publick* Man-
 “ ner, whenever Opportunities have fall’n
 “ in his way.

“ GIVE me leave to add, that the *Unani-*
 “ *mity* which is here represented as the surest
 “ foundation of Safety to the *State*, is the
 “ same

“ same that was Enforc’d as the best means
 “ of enlarging and strengthening the Church,
 “ by no less Authority than that of Arch-
 “ bishop *SANCROFT*; and this, not
 “ in a hasty, and private Manner, but upon
 “ the most mature Deliberation, and a-
 “ mong the *Articles of Direction* solemnly
 “ transmitted to the Bishops and Clergy of
 “ his Province, in the Year 1688. The
 “ 11th of those Articles, is as follows, *viz.*
 “ *That they also walk in Wisdom towards*
 “ *those who are not of our Communion: And,*
 “ *if there be in their Parishes any such, that*
 “ *they neglect not frequently to Confer with*
 “ *them in the Spirit of Meekness, seeking by all*
 “ *good Ways and Means to gain and win them*
 “ *over to our Communion. More especially,*
 “ *that they have a very tender regard to our*
 “ *Brethren, the PROTESTANT DIS-*
 “ *SENTERS: That, upon Occasion offer-*
 “ *ed, they Visit them at their Houses, and Re-*
 “ *ceive them kindly at their own, and Treat*
 “ *them fairly wherever they meet them; per-*
 “ *suading them, if it may be, to a full Com-*
 “ *pliance with our Church, or at the least,*
 “ *that whereunto We have already attained,*
 “ *We may all walk by the same Rule, and*
 “ *mind the same Thing. And, in order*
 “ *hereunto, That they take all Opportunities*
 “ *of Assuring and Convincing them, that the*
 “ *Bishops of this Church are really and sin-*
 “ *cerely*

“ *cerely Irreconcilable Enemies to the Errors,*
 “ *Superstitions, Idolatries, and Tyrannies of*
 “ *the Church of Rome; and that the very unkind*
 “ *Jealousies which some have had of us to the*
 “ *contrary, were altogether Groundless. And,*
 “ *in the last place, That they warmly and most*
 “ *affectionately exhort them to join with us in*
 “ *daily fervent Prayer to the God of Peace, for an*
 “ *Universal Blessed Union of all Reformed*
 “ *Churches, both at Home and Abroad, a-*
 “ *gainst our common Enemies; and that all*
 “ *they who do Confess the Holy Name of our*
 “ *dear Lord, and do agree in the truth of his*
 “ *Holy Word, may also meet in one Ho-*
 “ *ly Communion, and live in perfect Unity*
 “ *and Godly Love.*

“ *THESE Directions were published by*
 “ *that Learned Prelate, a few Months before*
 “ *the Revolution happen'd, and were the very*
 “ *last that the Bishops and Clergy of this Pro-*
 “ *vince received from him. And yet how*
 “ *unhumanly were his two Great * Successors*
 “ *treated, or rather persecuted, as Enemies*
 “ *and Betrayers of the Church, only for*
 “ *pursuing those Directions; having no*
 “ *other Crime, but the endeavouring to cul-*
 “ *tivate a good understanding among Pro-*
 “ *testants at home and abroad, as the only*
 “ *means, under God, to support the Church*
 “ *of England and the whole Protestant In-*
 “ *terest,*

* Archbishop Tillotson, and Archbishop Tenison.

“ tereft, againft the Defigns and Attempts
 “ of *Popery*. And it is not eafy to conceive,
 “ why a *Direction* which was esteem’d fo
 “ feafonable and neceffary juft *before* the
 “ *Revolution*, fhould immediately *after* it
 “ and *ever fince*, be deem’d not only Ufelefs,
 “ but Destructive. In truth, no account
 “ can be given of a Prejudice fo ftrong and
 “ fudden, and taken up at fo critical a
 “ Time, but, That the purfuing fuch *Direc-*
 “ *tions after* the Revolution, had too plain
 “ a tendency to ftrengthen a Govern-
 “ ment, which Men did not like. For,
 “ to fay that a Defign, in it felf fo Pious
 “ and Chriftian, was not to be attempt-
 “ ed without *undermining and endangering the*
 “ *Church of England*, is a Reproach which
 “ our Church has not deferv’d; efpecially
 “ from their Hands, who affect to diftinguifh
 “ themfelves by a *peculiar Zeal* for its Ho-
 “ nour.

“ IT was evidently with an Eye to that
 “ great *Design*, and to thofe *Reproaches* with
 “ which it was loaded by Enemies of the
 “ Government, that a learned and eminent *
 “ Divine thought himfelf obliged to do Juftice
 “ to the Memory of Archbishop *TILLOT-*
 “ *SON*, immediately after his Death. Speak-
 “ ing of the Zeal of Queen *Mary* for Re-
 “ ligion,

* Dean *Sherlock*, in his Sermon on the Death of Queen *Mary*.

" ligion, and the Church of England, he adds,
 " *I have Reason to say this, from the fre-*
 " *quent Intimations I have had from our late*
 " *admirable * Primate, who had great Designs*
 " *himself to serve the Christian Religion, and*
 " *the Church of England, in its truest In-*
 " *terests; and had inspired their Majesties,*
 " *and particularly the Queen, with the same*
 " *great and pious Designs. It may be, no*
 " *Churchman ever had, I am sure not more*
 " *deservedly, a greater Interest in his Prince's*
 " *favour; and the great use he made of it, was*
 " *to do publick Service to Religion, and, what-*
 " *ever some Men might Suspect, to the Church*
 " *of England, tho' it may not be perfectly in*
 " *their way.*

" THE same Reproaches were under-
 " gone, in the self same Cause, by his wise
 " and great Successor, Archbishop TE-
 " NISON; of whom I can say with the
 " greatest justice, upon the Experience and
 " observation of almost twenty Years, in
 " which I had the happiness to attend him,
 " That the Church of England never had a
 " better or truer Friend. And tho' it was
 " his Misfortune, as it had been his Prede-
 " cessor's, to be censur'd and revil'd as an
 " Enemy to the Church, for not *serving* it
 " *in the way that some Men liked* (that is, by
 " *disserving* the Government, and *disjointing*
 " the

* Archbishop Tillotson.

“ the Protestant Interest,) yet, in reality, ne-
 “ ver was any thing more truly said, than
 “ what that pious and good Man deliver’d,
 “ as it were with his *dying* breath: * I die
 “ in the safe Communion of the Church of
 “ England, in which, by God’s blessing, I
 “ have always liv’d; constantly endeavouring to
 “ Improve, but never to Injure, its Consti-
 “ tution.

1719.

EDMUND LINCOLN.

* See his Last Will and Testament.

Advertisement by the EDITOR.

IF it be the Duty of Englishmen to Honour and Reverence their Prince? If it be the Interest of Protestants to keep Popery at a Distance? If to rescue the Name of the Church from Prostitution be to serve Religion? And, if raising among us a Spirit of Thankfulness and Gratitude to God, for the many Blessings and Deliverances which we have received from him, be the Office of a Preacher of the Gospel? Then these Discourses are, in every Instance, as *seasonable*, at this Time, as they were at their first Publication by the Rector of Lambeth; or at their Revival by the Bishop of Lincoln.

To answer these good Purposes, was the only Motives I had in View; and as these Discourses may, not improperly, be stiled *Pastoral Politicks*,

...men...
...thought they might be...
...on my Lord of London...
...his Lordship's...
...generally attend Promotion...
...the Stream; but are, his Lordship...
...declares, of long standing, and deeply rooted...
...has always Declared and Enforced...
...Opportunities have fallen in his Way.

II. What is here published, will show it to have been always an *avowed Maxim* with his Lordship, that, amidst so great *Disaffections*, as we have seen, and do still see, nothing can preserve our Succession in the *Protestant-Line*, but *Unanimity* among those, who have ever appeared to be its fast Friends, in *Deed*, and not in Profession only; those, who neither mean the *Paragon* themselves, nor have ever lifted under them that did.

And that this *Maxim* of his Lordship's, may be universally *avowed* by all the *Clergy* in his *Diocese* (for whom he has lately taken so much Pains to inculcate among them *true Christian Principles*) is the hearty Prayer of his most dutiful Son, and their humble Servant,

St. Bartholomew, PHILALETES,

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